

THE CANDID EXAMINER.

"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH ; PROVE YOUR OWN SELVES."—Paul.

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Examination by E. Ferris.

I shall now, make a candid inquiry into the modern Episcopal Methodist doctrine, as it respects their belief in the final salvation of only a part of mankind ; in order, if possible, to see how far the Methodists differ, on this hand, from those who openly profess the doctrine of partial predestination to eternal salvation. I have already ascertained that the most sensible Methodist people, acknowledge all the attributes of God to be equally infinite, i. e. unlimited properties of his holy nature ; and therefore, constitute the unchangeable perfections of the adorable object of all worship.

They own his Wisdom, Knowledge, Goodness, Omnipotence, Omnipresence, Truth and Holiness to be all equal and unchangeable attributes. They uniformly confess that God in his boundless wisdom, has concerted a glorious plan of grace, agreeable to the whole nature of all his divine perfections ; and that the nature of this plan is brought to light through the gospel of Jesus Christ. The Methodists also profess to believe that only a part of mankind will finally be saved by grace according to this plan of infinite wisdom.

They pretend that they can prove from God's word as laid down in the Gospel of Jesus Christ that some will be eternally damned and that some will be saved from sin, according to their idea of the plan of grace ; I think they will not deny this statement. Then let me proceed in my inquiry as previously proposed.

1st. Can a plan exist without a design embraced in that plan ? No, and the plan, if a wise one, must be exactly equal to the design of the planner. Therefore if infinite Wisdom concerted a plan of grace, that will save only a part of mankind, then consequently, God designed to save only an elected number to the exclusion of the rest part of mankind ; so that in this sense, the Methodists are predestinarians : (and yet they deny that doctrine.)

2d. As they acknowledge the plan of grace to be according to the unlimited knowledge of God, it will follow that he designed to save no more than he knew would finally be saved by his plan, to the exclusion of the rest to damnation ; so that in this sense also, they believe in a plan of election and reprobation. In this place I would observe one thing, viz. If only one

soul should be finally lost, whom God did not always know would be lost, then God would know more in the end than he did in the beginning, which would make God dependant on the conduct of man for knowledge.

3d. The Methodist people confess that Jehovah's plan of grace is according to his omnipotent power. Therefore, it must be, if he saves only a part of the family of man, then he had no will for the salvation of any more ; for we read he does according to his will and none can stay his hand, and that he worketh all things after the counsel of his own will, &c. Then in this sense of the word, they also agree with the predestinarians, (but perhaps not meaningly.)

4th. The Methodists acknowledge that God's plan is just as extensive, as his unchangeable goodness ; well then if his plan of grace saves only a part, then his goodness never extended to only that part, and to create a part with a gracious design, but not all, supposes partial foreordination in the counsel of the eternal will of Jehovah. Then in this part of my enquiry I can trace a plain similarity in the Methodist doctrine and that of Calvinism.

5th. They also believe that the plan of God's grace is according to his attribute of veracity or truth. Then as truth is never falsehood, his plan of grace was never designed to save any more souls, than it is true will be saved from sin by it. And if it were true, that only a part will ever be saved by grace, then it would follow, that it always was and is true God never designed to save more. Here again I discover the traits of predestination in a fair inference drawn from what no sensible Methodist will deny.

6. They also say the plan of grace is according to the attribute of holiness in God. Then it must follow, if grace leaves some eternally without end, in a state of impenitency and rebellion, that God designed it in the plan of his grace for his own glory, that by the rule of cruel contrast, his own attribute of holiness may shine the brighter in glory. Now, how far does this fair inference differ from Calvinism ?

7th. The Methodist denomination, confess the plan of God's grace to be according to his Attribute of omnipresence. Well then, it will follow, as he is an every where present God ; if some are made finally holy and happy, and, the

G. Singley

remainder unholy and unhappy, then the immediate agency, of that every where present planner, must carry this into certain effect, that is, if this final end is according to the plan of his grace. Nor will it soften the matter, to contend for conditions in the plan of grace. For if there are conditions they are all sure to be fulfilled under the omnipresent agency of God, that is, if the plan is a sure one; and it must be so, if according to all the attributes of God. For infinite wisdom, never planned in vain, nor contrary to eternal knowledge and truth.

Now let us attend to our further inference from the premises. These premises supposes God to have an agency in all we do, whether good or evil, and on condition of moral evil, some will be always, without end, miserable; and on the other hand, on conditions of faith, repentance, hope and charity, some will be finally happy, and all this for the glory of God. I must confess this inference makes the Methodist doctrine look, to me at least, a little like the doctrine of Dr. Hopkins on the decrees of God. Then what is the result of my examination of the Methodist doctrine? Answer, it is this, by taking a peep behind the curtain; I have discovered no great difference between them and the predestinarians, only one is in open plain view, while the other dwells more obscurely, and thus they give each other battle, when they should be friends.

I shall next proceed to examine the doctrine I believe in, as it relates to the glorious plan of God's grace in the final salvation of all men; whereby I hope to discover wherein I differ from both Methodists and Calvinists, on that subject.

I believe in God who is infinite in his nature of wisdom, knowledge, goodness, holiness, omnipotence, omnipresence, justice and truth. And I believe that he has, in the most holy counsel of his own will and agreeable to the whole nature of all his divine attributes, concerted a wise and sure plan of grace, the design of which plan, is to save all mankind from sin and misery; and that God hath ordained both the end and all the means thereto in this plan, for his own glory, and the best good of all rational beings.

I believe, as no miserable end is designed, no sinful means are employed in his holy plan, to bring about that happy end. But God's plan stands directly opposed to all sin, inasmuch that, although he foreknew every sin that ever would exist, yet he never foreordained any sin, in itself so considered, otherwise his plan would not oppose sin and misery. Hence, according to his foreknowledge of the temporary existence of sin, God formed his plan of grace all-

sufficient to make an entire end of all wickedness; thus designing in working all things after the counsel of his own will, to work that most obnoxious thing, sin, out of being. And as his attribute of pure justice requires holy obedience from every man, even so has God designed in his wise plan, that every man should be brought into holy obedience by grace, according to the demand of his holy justice.

But if it could be proved that sin, in itself considered, was agreeable to the will and purpose of God, then might we have some grounds for believing, that sin and misery will always remain in being, agreeable to the Methodist and Calvinistic doctrines, but until this is proved, we have no ground for agreeing with those people. To be sure if sin was ever agreeable to God's will, it eternally will be so, for his will never changes, therefore it might eternally exist in some beings to please God. However, as God is holy and every where present every place where sin is, there it exists contrary to the holy nature of that being whose holy presence visits such unclean ground. Therefore, God has designed in his plan of wisdom, to thoroughly cleanse the universe (his dwelling place;) But he has chosen the best time, way and means for the perfecting of his work; and all agreeable to the counsel of his unchangeable will. If God were to put his will into execution to the full extent this day, not a sinner would exist tomorrow for all men would be holy and happy, God would then be all in all rational beings, the works of the devil would be no where to be found. But why does he delay the full execution of his will? Answer. Undoubtedly because he sees it best. "Wherein he hath abounded toward us in all wisdom and prudence. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That in the dispensation of the fullness of times, he might gather together in one, all things in Christ both which are in heaven, and which are on earth, even in him." The dispensation of the fulness of times, when all will be gathered in Christ according to the purpose of God's will.

It is true that, even under the gospel dispensation, his will is not executed in all at once, but in succession one after another. For as we are not all born into this world at the same moment, even so we are not all born of the spirit into the kingdom of grace, at the same instant. Yet just as certain as it is the will of God that man should be born of a woman, it is his will that we should be all born again of the spirit, either in this world or that to come. And as God's will is not executed in our natural birth, until it takes place, even so, though it

always was his will that we should all experience the new birth, yet his will, in this respect, is never executed in an individual, till that person is born again of the holy spirit.

I have made those remarks in order to show the difference between the existence of God's eternal will, and the executing of it. God, "who will have all men to be saved and to come unto the knowledge of the truth," has not yet performed his will in this respect; for all are not yet saved. Thousands still remain unsaved and ignorant of the truth of all finally being saved. Well, their condition at present is contrary to the nature of his will, because he has willed them a different state of mind at last, which God, not they, is to effect; and when he does his will toward them, which no power can prevent, (when he undertakes the work) then and not till then, will they be renovated into life. God, according to the purpose of his will in the plan of his grace, has already brought many to the knowledge of the truth that he will have all men to be saved and to come to the knowledge of the truth. But what truth? Why the salvation of all men; But if their being saved is uncertain, then there would be no propriety in St. Paul's calling it the truth. For no event whatever, which appears to me precarious, should ever as long as it remains to be so to me, be called a fact or truth by me. But that fact was revealed to the inspired apostle, therefore he called it the truth. To conclude; I perceive a wide difference between the doctrine I believe, and that either of the Methodists or Calvinists. I pity them, and perhaps they pity me, while I rejoice in the truth. *Tel.*

SKETCHES OF INDIAN HISTORY.

In the year 1805, a Missionary visited the Seneca Indians at Buffalo, in the state of New York, and made known to the Indians the objects he had in view, telling them that they had never worshipped the great spirit in a manner acceptable to him, &c. &c. and requested if they had any objections to what he had said they would speak freely, and he would endeavor to remove their objections, &c.

After about two hours consultation among themselves, the chief commonly called by the white people Red Jacket, rose and spoke as follows.

Friend and Brother, It is the will of the Great Spirit that we should meet together this day. He orders all things, and he has given us a fine day for our council. He has taken his garments from before the sun, and caused it to shine with brightness upon us; our eyes are opened that we see clearly; our ears are unstopped that we have been able to hear dis-

tinctly the words that you have spoken; for all these favors we thank the Great Spirit and him only.

Brother, This council fire was kindled by you; it was at your request that we came together at this time; we have listened with attention to what you have said; you requested us to speak our minds freely; this gives us great joy, for we now consider that we stand upright before you, and can speak what we think; all have heard your voice, and all speak to you as one man, our minds are agreed.

Brother, You say you want an answer to your talk before you leave this place. It is right you should have one, as you are a great distance from home, and we do not wish to detain you; but we will first look back a little and tell you what our fathers have told us and what we heard from the white people.

Brother, listen to what we say. There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the Buffalo, the deer and other animals for food. He made the bear and the beaver, and their skins served us for clothing. He had scattered them over the country, and taught us how to take them. He had caused the earth to produce corn for bread. All this he had done for his red children, because he loved them. If we had any disputes about hunting ground, they were generally settled without the shedding of much blood; but an evil day came upon us; your forefathers crossed the great waters, and landed on this island. Their numbers were small; they found friends and not enemies; they told us they had fled from their own country for fear of wicked men, and come here to enjoy their religion. They asked for a small seat; we took pity on them, granted their request, and they sat down amongst us; we gave them corn and meat; they gave us poison in return (alluding, it is supposed, to ardent spirits.) The white people had now found our country, tidings were carried back and more came amongst us; yet we did not fear them; we took them to be friends, they called us brothers; we believed them and gave them a larger seat.—At length their numbers had greatly increased; they wanted more land, they wanted our country. Our eyes were opened, our minds became uneasy. Wars took place; Indians were hired to fight against Indians, and many of our people were destroyed.—They also brought strong liquors amongst us; it was strong and powerful, and has slain thousands.

Brother, Our seats were once large, and yours were small; you have now become a

great people, and we have scarcely a place left to spread our blankets ; you have got our country, but are not satisfied ; you want to force your religion upon us.

Brother, continue to listen, You say that you are sent to instruct us how to worship the Great spirit agreeably to his mind, and if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter ; you say that you are right and we are lost ; how do you know this to be true ? We understand that your religion is written in a book ; if it was intended for us as well as you, why has not the Great Spirit given to us, and not only to us, but why did he not give to our forefathers, the knowledge of that book with the means of understanding it rightly ? We only know what you tell us about it, how shall we know when to believe, being so often deceived by the white people ?

Brother, You say there is but one way to worship and serve the Great Spirit ; if there is but one religion, why do you white people differ so much about it ? why not all agreed as you can all read the book ?

Brother, We do not understand these things ; we are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us, their children. We worship in that way. It teacheth us to be thankful for all the favors we receive ; to love each other and be united ; we never quarrel about religion.

Brother, The great spirit has made us all ; but he has made a great difference between his white and red children ; he has given us a different complexion, and different customs ; to you he has given the arts ; to these he has not opened our eyes ; we know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding ; the Great Spirit does right, he knows what is best for his children ; we are satisfied.

Brother, We do not wish to destroy your religion, nor take it from you, we only want to enjoy our own.

Brother, You say you have not come to get our land or our money, but to enlighten our minds.—I will now tell you that I have been at your meetings and saw you collecting money from the meeting. I cannot tell what this money was intended for, but suppose it was for your minister, and if we should conform to your way of thinking, perhaps you may want some from us.

Brother, We are told that you have been preaching to white people in this place ; these people are our neighbors ; we are acquainted with them, we will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again what you have said.

Brother, You have now heard our answer to your talk, and this is all we have to say at present. As we are going to part we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.

ASSOCIATION.

In pursuance to adjournment, the Chenango branch Association of Universalists convened at German, Chenango county, New York on the 20th of August, 1826.

Opened the session by uniting in prayer with N. Stacy. Then proceeded to organize the council, and chose N. Stacy Moderator, and N. Doolittle assistant clerk.

Read letters from the different societies in fellowship, and found them bearing glad tidings ; expressive of peace, good will, and prosperity among the brethren.

Names of the delegates present from the different societies.

Columbus,	{ Walter Clark, Peter Howard,
Harford,	Walter Follet.
German.	{ Jonathan Chandler, Jabish Brown, Russel Ballou.
Macdonough,	{ James Bisbee, Stephen Goddard.
Walton,	{ King Mead, James Barre.
Oxford,	{ Bela Cowler, Theodore Wight.
Lisle,	{ John Hollenback, Noah Read,
Solon,	{ Noah Woolsey, David Wattles, Ebenezer Blake.
Sheshequin,,	Nathaniel Flower,
Smithville,	{ Russel R. Beadles, Rodney Phelps.
Brooklyn,	absent.

Voted, That David Walker, Esq. of Butternuts be admitted as a member of this council.

Voted, That Samuel Eels of Walton be also admitted as a member of this council.

Voted, That Messrs. J. Potter, N. Stacy, and S. Adams, be a committee to grant letters of fellowship, and attend to requests for Ordination.

Voted, That S. H. Skeele, S. Adams, and C. R. Marsh, be a committee of discipline.

Voted, That the delegates from the society in Solon, be admitted members of council.

Voted, That the Society in German, be admitted into this association.

Voted, That the Society in Harford also be admitted into this association.

Names of the Ministering brethren present.

N. Stacy, Hamilton, N. Y.

S. H. Skeele, Greene, N. Y.

J. Potter, Cooperstown, N. Y.

J. S. Flagler, Scipio, N. Y.

S. Finch, German, N. Y.

S. Adams, Bainbridge, N. Y.

N. Doolittle, Brooklyn, Pa.

— Sherburne, Sherburne N. Y.

B. Shannon, Walton, N. Y.

Order of morning service on Wednesday 30th.

Introductory prayer by Br. N. Stacy ; Sermon by Br. S. Adams, from Gal. 3. 21 ; concluding prayer by Br. J. Potter.

Afternoon service.

Introductory prayer by Br. N. Doolittle ; Sermon by Br. J. S. Flagler, from Ps. 9. 17 ; concluding prayer by Br. S. H. Skeele.

Council met, and adjourned, to meet at 7 o'clock, on Thursday morning.

Order of evening service.

Introductory prayer by Br. S. Adams ; Sermon by Br. S. H. Skeele, from Luke 19. 10 ; closing prayer by Br. N. Stacy.

Met in council on Thursday morning, united in devout prayer with Br. J. Potter.

Voted, That Br. W. S. Smith, of Berkshire, be admitted a member of this council.

Voted, That we deem it inexpedient to send delegates to the convention to be holden at Utica, in May 1827.

Voted, That a committee of five be appointed to visit the several societies composing the Chenango branch, Association, to ascertain their situation and standing, and make a report of the same at the next annual meeting of this association.

Voted, also, That Messrs. S. Adams, S. Finch, S. H. Skeele, C. R. Marsh and N. Doolittle, be a committee for the purpose aforesaid.

Resolved, That the aforesaid committee commence their labors on the first of January next.

Resolved, That the delegates from the several societies be instructed to recommend to their respective societies to raise monies by

voluntary contributions, for the purpose of defraying the expense of publishing in pamphlet form, the proceedings of the next annual meeting of the association, to be distributed among the several societies.

Resolved, That Messrs. S. Finch, and S. H. Skeele, be a committee to attend the annual meeting of the central association, to be holden at Hamilton, Madison co. N. Y. on the first Wednesday and Thursday in June, 1827.

Resolved, That Brothers, S. H. Skeele, S. Adams, C. R. Marsh, and N. Doolittle, be a committee to attend the Cayuga branch Association, to be holden at Caroline, Tompkins Co. N. Y. on the first Wednesday and Thursday in October, 1826.

Voted, That the next annual meeting of this association be holden at Brooklyn, Susquehanna co. Pa. on the last Wednesday and Thursday of August, 1827.

Voted, That Br. N. Doolittle prepare the minutes of the proceedings of this meeting, accompanied with a circular letter for publication in the "Candid Examiner."

Order of morning service, on Thursday.

Introductory prayer by J. S. Flagler ; Sermon by J. Potter, from 1 Pet. 3. 18 ; closing prayer by Br. Sherburne.

Order of afternoon service.

Introductory prayer by B. Shannon ; Sermon by N. Stacy, from 1. Tim. 4. 8 ; and then several addresses were also made by our revered and highly esteemed brother N. Stacy ; closing prayer by S. H. Skeele. Adjourned as aforesaid.

CIRCULAR.

The Ministers and Delegates composing the Chenango Branch association of Universalists, send christian salutations of peace and good-will to all their brethren in the faith of Abraham, and to every child in the great family of man. Wishing grace mercy and peace to be multiplied unto you from God our heavenly Father until we all come in the unity of the spirit and be built up a holy temple in the kingdom of Emmanuel whose kingdom is an everlasting kingdom, which shall extend from sea to sea, and from the rivers even unto the ends of the earth. Beloved Brethren through the blessing of heaven under the cheering smiles of divine providence we have once more been permitted to congregate in annual association, to take sweet counsel together for the welfare of Zion. With emotions of gratitude and joy we have again listened to the

animating sound of the Gospel trumpet bearing along the glad tidings of salvation, and have united our voices in offering up songs of praise thanksgiving and adoration unto the Most High. Our hearts were caused to rejoice in the kind and affectionate reception we met with from our friends and brethren at German whose hospitality and benevolence were made known in welcoming us to their abodes and making every necessary provision for our entertainment during our residence with them. The proceedings in council were conducted with unanimity friendship and brotherly love. No root of bitterness was seen springing up amongst us, but peace and good will universally prevailed. In procession we walked to the house of divine worship. There the child the youth the middle aged and the aged mingled together, and there with delight did we listen to the words of salvation and eternal life, while our souls were refreshed by emanating streams from the boundless and unfailing ocean of Jehovah's love. Long very long I trust this meeting will be remembered by many of Zion's children. Every thing combined to excite in our hearts the noble sentiments of Love divine and to draw our affections forth in gratitude towards the author of our existence the Father of the spirits of all flesh who openeth his treasures to satisfy the desire of every living thing. The servants of God being clothed with the garments of salvation, our souls were fed from the inexhaustible storehouse of divine riches with the bread of Eternal Life, and we were made to realize that beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation that saith unto Zion thy God reigneth. Yea we were enabled to rejoice with joy unspeakable and full of glory while contemplating the arrival of that period when Jesus shall make an end of sin and finish transgression, when the tabernacle of God shall be with men, and he shall dwell with them and shall wipe away tears from off all faces, and all death sorrow and sighing be made to flee away. Brethren in the faith once delivered to the saints who like Abraham stagger not at the promises of God we address you in the bonds of peace with the sentiments of bro-

therly love and affection. Although it is our lot to suffer persecution because we trust in the living God who is the saviour of all men especially of those that believe. Yet despair not for greater is he that is for us, than they which are against us. Jehovah hath weighed the mountains in scales and the hills in a balance. It is he that will fight our battles and accomplish the victory. This God is our refuge the rock of our salvation and a very present help in time of trouble, therefore will we not fear though the earth be removed and though the mountains be carried away into the sea. Put on the whole armor of God, and stand fast in the liberty where with Christ has made you free. Then although the enemy may come in like a flood the spirit of the Lord will enable you to lift up a standard against him. And while you profess to believe in the grace of God which bringeth salvation unto all men, remember that it teaches us that denying ungodliness and worldly lust we should live righteous and godly lives while we sojourn here under the sun.

Let us never be unmindful of the injunction of our exalted Saviour to let our light so shine before men that others seeing our good works may glorify our Father which is in heaven. Strive to adorn your minds with the fruits of the spirit such as love, joy, long-suffering, gentleness, meekness, charity, kindness and brotherly love.— Strive to gether for the unity of the spirit in the bonds of peace that an admiring world when they shall see the harmony existing among us and behold us join hand in hand and go up to the house of God together, may be constrained to say, Behold how good and how pleasant it is for brethren to dwell together in unity. We have abundant reason to rejoice in the prospect before us for the light and knowledge of divine truth are fast spreading in the earth, Zion's prospect now begins to brighten, already is there a voice heard exclaiming, awake, awake, put on thy strength O Zion; put on thy beautiful garments, O Jerusalem.

Although Zion has been in some measure lost in the waste and howling wilderness of sin and superstition, and enveloped in clouds of moral darkness, yet now all glorious in her majesty she begins to arise from the dust as streams of light shoot-

ing up the eastern horizon indicates the near approach of day, so do the streams of light now shooting up the moral horizon betoken the near approach of that day when the sun of righteousness shall arise and shine with resplendent lustre and all moral darkness be made to vanish away before his unparalleled glory & splendor, yet a little while & Zion's children will no longer be clothed in mourning, but their hearts shall be made joyful by the peaceful streams of that river which makes glad the city of our God, and they will arise from beside the cold waters of Babylon and take their harps from off the willows and tune them to the songs of salvation—the dwellers in the vales shall shout to the dwellers on the mountain tops, and nation after nation shall catch the animating strain till one glorious anthem of praise shall employ all the inhabitants of earth. Yes, the Lord will build up Zion a glorious church throughout the wide world. He will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein—thanksgiving and the voice of melody. Go on brethren in the power and strength of the Almighty; your cause is the cause of God and will prevail to the pulling down the strong holds of the enemy. Already has the torch of divine truth set on fire the huge fabric which has been reared in our land from the combustibles of prejudice and superstition, and we fondly hope that it will ere long fall to ruins and the ashes be chased away by the breath of heaven to the shades of oblivion. Therefore brethren gird up the loins of your minds and be sober and wait to the end.—Follow the example of Jesus, who, when he was reviled, reviled not again, who when he was persecuted threatened not, but committed himself unto him that judgeth righteously, who his own self bare our sins in his own body on the tree that we being dead to sin might be made the righteousness of God in him who will finally reconcile the whole intellectual creation to himself—swallow up death in victory—annihilate satan and his kingdom, and prepare every creature that is in heaven, in the earth, under the earth, in the sea and all that in them are, to unite their voices in

one immortal and everlasting song of praise in that house not made with hands, that building of God, eternal in the Heavens.—Brethren farewell; be ye steadfast, unmovable, always abounding in the work of the Lord. Be of one mind, be of good comfort, live in peace, and the God of love and peace shall be with you.

Per order

N. DOOLITTLE.

From the Christian Intelligencer.

"GILL MEASURES OF HEAVEN."

The reader must not be too much surprised at this title; for it was no less to us, than it is to him, a matter of curiosity and wonder, till we had duly considered its meaning. This singular connexion of words is found in an extract which we shall offer from the pen of the Rev. Ezra Stiles Ely, now of the city of Brotherly-Love, (Philadelphia.) The pamphlet is called—*"A sermon for the Rich to buy, that they may benefit Themselves and the Poor."*—Printed at New York, 1810. The Rev. author displays some little ingenuity in the sermon, and is, on the whole, rather interesting. From the text, Rev. xiv. 13, he makes out (who could have thought it?) a real begging, teasing, insolent Sermon, in favour of contributing money for the salvation of perishing immortal souls! Seeming to fail, according to his own calculations, in persuading rich, orthodox people to bestow very largely for Missionary purposes, the preacher points the finger of scorn, and undertakes to shame them out of their illiberality. He even threatens "the mean spirited believer" with a "lower seat in heaven" than he might have occupied. He says, such men, if saved at all, will be "among the vessels of small size,"—"the gill measures of heaven." This, certainly, is a new discovery. The Rev. Mr. Ely must have been very particular in his observations, to have got the exact measurement of these small "vessels of divine mercy."

The candid reader is requested to bear in mind, in the perusal of the following extract, that these are the sentiments of the combination of different *Sects*, claiming the exclusive title to the "orthodoxy" of the Protestant church. But if any one can, and will refer us to a chapter in the history of the Roman Catholic priesthood, in which a more bare-faced, money-getting, soul-sa-

ving scheme "of spiritual wickedness"—is exhibited, not excepting the reign of Leo X. that prodigy of papal imposture, a real kindness will be conferred. But we are a false prophet, if any one seriously attempts it.

THE EXTRACT.

"Take that wealthy man* for an example, who rolls along in his gilded chariot, reclining on cushions of velvet, and followed by his servants to the house of God.

"When he hears the cry from the wilderness, of thousands ready to perish for lack of vision; when he learns that in his own city thousands cannot read the Holy Scriptures, and rarely hear the Gospel proclaimed; then his eyes are moistened with tears. Would to God they were tears of penitence. Does he give the price of his chariot to promote the illumination of the heathen? No. Perhaps, then, he gives the amount of a peedless servant's wages, for one month? Aye, Christianity may stop in her progress, before he would retrench the expense of a lubberly fellow to stand behind him, when he rolls along the streets. Does he consecrate the price of one splendid dinner to the benefit of perishing souls? Not he. But he wept while the preacher was eloquent and pathetic in his description. Cautiously he conceals his hand, when he carries it to the receptacle of the poor, for he would not give alms before men; he would not let his left hand know what his right hand accomplishes.—GOD SEES HIM GIVE A DOLLAR. He does not believe that it is written, 'Blessed are the dead who die in the Lord.'

"A person of moderate fortune next con-

* It may not be out of place here to state that the "Rev. E. S. Ely" has now become quite a "wealthy man" himself. In addition to a good salary (12 or 1400 dollars) he acquired by marriage in this city, not less it is said than 100,000 dollars. The lot and building where he now resides, and which was purchased a few years since, cannot be valued at present short of 20 or 25,000 dollars. In passing his residence the other day, we saw engraved on a brass plate on a gate in front of his house, the words, "Rev. E. S. Ely." This may make it very convenient for him to be found, but as there is no other E. S. Fly in this city, we think "Rev." might have been spared.

[Ed. Ref.]

tributes to the propagation of the knowledge of Christ. How much does he love the salvation of souls? He gives something. Amounts it to the profit of one good mercantile bargain? Oh! No.—Does he give the average gain of his merchandize, for a single day? *I am ashamed* in this place to mention A FIVE DOLLAR BILL! But it shall be openly *exposed* in the day of judgment before an assembled universe!

"If they are to be found in heaven, you will find them among a company, *scarcely saved*: among the vessels of *small size*, which contain but little grace. *They are the GILL MEASURES* of heaven.

"There is a *higher* and a lower seat in heaven; but although it would be bliss to abide forever on the threshold of glory, yet he is a mean spirited believer, who would not humbly aspire to eminence among the luminaries that surround the throne of God."

Anecdote.

"I was once conversing with a man of good natural sense, but who was very ignorant of religion. As I was pointing out the way of salvation by faith in Christ, he stopped me, and said, there was no occasion for all this noise about faith, and the law, and prophets, for Jesus Christ had said, '*hang the law and the prophets.*'" I replied that I was acquainted with no such saying of our Lord. He told me, then I was very ignorant of the scriptures, for Christ said, "if we did our duty, the law and the prophets might be hanged." I found that he referred to these words: 'Thou shalt love the Lord thy God with all thy soul and with all thy strength, and thy neighbor as thyself. On these two commandments *hang all the law and the prophets.*' I endeavored to explain the passage to him; but he seriously assured me that he had always understood it in the sense above mentioned; and as I was younger than himself, he would not be taught by me."

The revered La Fayette, the benefactor of America, 'the noble hearted and chivalrous defender of freedom,' entered on Wednesday last, his SEVENTIETH year. May he yet live many years to enjoy the generous acknowledgment made by the citizens of the United States.